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THE
Church of *England's*
Late *CONFLICT* with,
AND
TRIUMPH
OVER THE
Spirit of *Fanaticiſm.*

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THE

Church of England's

Late CONFLICT

AND

TRIUMPH

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Spirit of Fanaticism.

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THE *Church* of *England*'s Late CONFLICT with, AND TRIUMPH OVER *The Spirit of Fanaticiſm.*

Wherein is ſhown,

That Dr. *SACHEVERELL*'s Method of treating *Fanaticks* was *Apoſtolical.*

That the *Diſtemper* of *Lucifer* is the *Original* of *Diſſention.*

That *Toleration* is unlawful in the *Judgment* of *Diſſenters* themſelves.

That they *Baptize* into *Schiſm* and *Rebellion.*

That Mr. *Baxter* condemn'd *Separation* by his *Dying Words.*

That *Popiſh Practices* and *Tenets* are imputable to *Diſſenters.*

That they occaſion'd the late *Mobb* and *Tumult*, &c. With ſeveral other uſeful Subjects.

By a Lover of the CHURCH *of* ENGLAND.

London, Printed, and Sold by *J. Morphew* near *Stationers-Hall*, 1710

To the Honourable

GEORGE St. LO, Esq;

One of Her Majesty's Principal Officers, and Commissioner of Her Majesty's Navy.

I Might here mention Your bright and shining Vertues, as an excellent Example to others. Your impartial Justice, Your extensive Charity, Your immoveable Loyalty to Her Majesty, Your ardent Affection to the Church of *England*, Your Beneficence to the Clergy, and Your unwearied Endeavours to be useful in Your Generation; all which place You out of the Reach of the Malice and Envy of Adversaries.

But

But fearing to offend the Vertue of Your Modesty, by enlarging upon a great many others, I proceed to beg Your kind Acceptance of these worthless Papers, tho' (I hope) well design'd, which I pray You not to account of any otherwise but by the Inclination of the Author.

Whose Obligations to You was he to recount, Time wou'd fail, and tho' he despairs of any equal Retribution, yet desires that the inward Esteem and Reverence for his Benefactor may be accepted at Your Hands.

Our *Church* of late has wanted some Christian Heroes to stem the Tide of prevailing *Fanaticism*, and whoever have been the Glorious *Assistants* to abate its Pride, ought to receive the Encomiums due to such

ſuch an excellent Work. Of theſe *Conquerours* of this inceſſant Spirit, You in Your Sphere were none of the leaſt, led on by Your Natural Loyalty and Allegiance to Your Sovereign, and a ſtedfaſt Love to the Church of *England*.

Nay even in this and all Reſpects, ſuch is Your Propenſity to good Offices, that You account every Day loſt that affords You not the Opportunity.

I for myown part being ſtir'd up by the Example of ſuch excellent Spirits, as Yours, could not endure to ſee it in the Power of the Church's Enemies to raiſe ſuch amazing Diſtractions as have been amongſt us, and ſtriving to be a a little Uſeful in theſe Papers, I endeavour either to convince theſe that are in Error, or to confirm and

ſettle thoſe that are wavering. In which *Eſſay* the former perhaps may meet with ſomething that may prevail with them to abandon their Deluſion, and the Latter may ſee the unfair Dealings of the Church's Adverſaries, who blame us for theſe Faults, of which themſelves are the true and only Originals. But if my poor Labours fail of their deſir'd Succeſs, if they find a Smile from Your Countenance, will be abundant Satisfaction to him, who never will forget how much he is,

Moſt Honour'd Sir,

Your very Humble and

Moſt Oblig'd Servant,

P. D.

THE

Church of *England's*

Late *CONFLICT* with,

AND

TRIUMPH

OVER THE

Spirit of *Fanaticiſm.*

FAnaticiſm is a Kind of *Madneſs*, or *Frenzy*, poſſeſſing the Minds of prejudic'd and Ignorant Perſons, led on by a blind and miſguided Zeal, and ſupported by deſigning and ſelf ſeeking Men.

And that Vaſt Numbers are intoxicated and drunk with this *Poyſon*, is of an Eaſy Obſervation, though they not unfrequently diſguiſe, the better to come at

 their

their Intentions; ſo that through the whole ſort of them you ſeldom miſs of the Madman and the Hypocrite in the ſame Perſon. Unto which another Diſtinguiſhing Character, proper eminently to them, the Pride and Haughtineſs of a Phariſee, *God I thank thee, I am not as this Man*, as if Men ſhould *wheedle* and flatter and diſſemble with God, as they do with one another, but this is only *Deceiving* their own Souls. By this they cry down the Set forms of Devotion Uſed in our Church, as wanting the Spirit and Power, which is found (as they alledg) in their unadviſed extempore's. And may we not truly ſay, (as another Part of their Character,) That they have been in all Ages Troubleſome, Peſts of Society, and Natural Incendiaries of Diviſion, fiſhing in Muddy Waters; ſo that the Miſchief they propoſe to themſelves to accompliſh wants neither for Labour, Means or Money.

Of the Churches two Chief Enemies, *Rome* having in a manner deſpair'd of any Succeſs in its Combat againſt us, *Geneva* not yet quite out of breath gives us evident Expectations of freſh Onſets. Which hitherto bleſt be God, have been

no

no otherwiſe Advantagious to them, *than if they had been kicking againſt* the *Pricks*, for that generally which was deſign'd and Levell'd againſt the Church, only broke their own Power and wounded their Credit; all their Machinations rendring us the more expert and Military in our own Defence, and tending to the *Confuſion of their own Faces*; a Retribution the Almighty often ſends after the Heels of Villany.

But Periſh or not, run they muſt that are infatuated. The Rule is *Cuncta Tentanda, Sperandum eſt vivis, Grata ſuperveniet &c.* No former Experience is ſufficient for their Inſtruction, nor are they daunted at any former Overthrows, and whatever teaches them to be Invidious, Calumnious, Uneaſie under their peaceable and Quiet Toleration, Murmurers, and unthankful to the Power that has graciouſly provided againſt the *Impoſition on Tender Conſciences*, whatever I ſay teaches theſe things, muſt be the *Spirit* of Willful and Inſufferable *Error*.

Theſe two Enemies joining Hand in Hand, adding Malice to Malice, Heart to Heart, and endeavouring to over-run

us as a flood, have been long waiting a fair Opportunity, to Unhinge our Eſtabliſhment; and whatever Progreſs they have ſeem'd to make, has, by good Providence, open'd our Eyes to ſee both our Diſeaſe and our Remedy, both our Danger and our Deliverance. They could never make our Wound incurable, nor drive us to ſuch a Condition as was deſperate and irrecoverable. Tho' they would be glad to triumph in the Waſte and Deſolation of the Church, which they thought they had then infallibly before their Eyes in thoſe doleful Days (as a Learned Man expreſſes it) when that was done in St. *Paul*'s *London*, which *Selymus* threaten'd to St. *Peter*'s at *Rome*, To ſtable his Horſes in the Church, and feed them at the High-Altar. Yet it ſhall out live their Cruelties, and not be hurt but beautify'd by their Fire. *It is a certain Sign that Peoples Ruin grows ripe apace, when they are at the Heighth of their Sin and Inſolence, for if they ſtumble not and fall of themſelves, God in his Judgment will caſt them down.*

A divine and miraculous *Care* hath continued our Rule of Life to us, the H. Scriptures, notwithſtanding Flames and Perſecutions, or of the Devils own immediate

diate or mediate Endeavours, to which our *Church* no leſs truſting, we may at all times find Safety under this Patronage. And,

Man is ſuch a vain thing, that he cannot long conceal his Deſigns, eſpecially he who has any Credit or Renown or Intereſt ariſing from a Party. The *Word is Popery! Popery! and the Pretender is going to be brought in*, and all this to amuſe the World, and to make Simpletons believe they are all a Fire. And what Denomination is fit for ſuch, but Incendiaries and Madmen! If it be ask'd where this Popery is, the beſt Anſwer that can be return'd, is that it is in their own frantick and turbulent Brains, ſeditious and factious Whimſies. And what Wonder they think ſo, that lie under the common Prejudice (without the leaſt Shadow of Reaſon) that our Service is the Maſs Book. This is ſufficient Ground of Belief with ſome Men, who are raviſh'd with Hums and Cant, and Exclamations, and wry Faces, *&c.* but with ſenſible Men nothing ſuch will go down.

A Popiſh Maxim it is, *that Ignorance is the Mother of Devotion*: This is a Maxim

belonging to the Diſſenters alſo, for it is not the Man of moſt Senſe and Learning and Solidity that is reckon'd to be any thing with them, but leaſt of theſe things, and moſt *Enthuſiaſm.* Theſe that can the moſt *inſolently.* unravel the inſcrutable *Decrees* of Heaven, and tie up its *Power* to their own *Judgments,* theſe, and not your Reaſoning humble Men, are the Men of God, holy Men. Theſe again, who can rail at the Doctrin and Worſhip of the Church, and can burn their Prayer Book, as their Brethren in *Scotland* burnt a Latin Bible,* becauſe taken out of a Papiſt's Houſe, who can ſcandalize Church Miniſters, and offer ſuch Cavils and impudent Lies, that it muſt be a wicked Age when the worſt of Men are not aſham'd of them.

Objections and Cavils, ſo far from exceeding Solution or Anſwer, that they are infinitely below what reaſonable Men ſhould advance but that it is no wonder that Romantick Holineſs, is either the Fruit of Pride or Madneſs!

But, how Induſtrious Incendiaries they have been, the fatal times they have brought

* At *Edinburg.*

brought on our late Generations may give ſatisfaction, when Fanaticiſm made our Nation an *Aceldama*, a field of blood, and a *Golgotha*, a Place of Skulls, in turning the Swords of the Nation one againſt the other. *Theſe are days*, which never will be forgotten ſo long as *the Pillars of the World are in Frame*, the Memory of which ſtands as an *Eternal Monument againſt Diſſenters and Saparatiſts*; and *a no leſs* Argument for our Church and Conſtitution, which tho' the *Watchman of Iſrael who neither ſlumbers nor ſleeps* would not ſuffer to be quite Extinct, yet for its better Purgation and to give it that *Luſtre* that it hath ever ſince had, thought fit to *let paſs through the Fire.*

Incendaries no doubt,! who diſcontent with their Indulgence and Toleration, are for pulling down every thing which tends not to the putting of Power, and placing Prerogative enough in their own Hands; and only revile us (for noother Reaſon they have) *becauſe we ſurrender not our own Rights, and flinch not frow our Eſtabliſhed Doctrine, and become their ſervile Tools and Inſtruments.* Afterwards, no doubt they might reckon us Fools with a Witneſs, if we ſuffer'd our ſelves to be juggled

and to take their designing Conceſſions for our Rule.

In the mean time, to me it ſeems, that in all Attempts they are running *a full Career* to deſtroy both their Liberty and their *Reputation: Our Counſel cannot prevail with them, they are unthankful for the Benefit of their Toleration, and go to work as if they deſigned to quit with all, if they obtained no more.* Reſtraints are the proper ways to deal with unquiet and turbulent *Spirits*; who have no *Hardſhip* or *Bondage* to complain of, but who labour under their own *unreaſonable Uneaſineſs.*

They, to appale and terrify us are frequently obſerv'd to boaſt of their Numbers, and would have us take Notice what a *formidable Gang* they are; and it ſeems, this is an Effect of their Endeavours, that, while *they* enjoy the Serenity of a *Toleration* to *Preach Reſiſtance*, the Church Miniſters Mouths ſhall be Stopt from preaching *Non-Reſiſtance.* When it came ſo far, what could be thought, but that the *Church's final Overthrow was near?* Nor can we imagine they ſhould be the Men to help forward its Proſperity

ſperity! When the Diſſenters muſt not be talk'd of! When a Miniſter of the Church muſt not preach againſt Schiſm or Schiſmaticks. We muſt not tell our Congregation who are Enemies to our Church. No, not that they are ſuch, that curſe our Biſhops, our Liturgy, and whatever is not after the Diſſenters own Heart! All this is a mighty Sign of their Power and Influence! But which, *ever ſince its Utmoſt Effort*, has continued to dwindle away; and now their Native *Shame* will ariſe in their Contenances, when they ſee divine Providence has *blaſted their Deſigns*, and made their Counſels of none effect. Deſerters (having a new Illumination) come over from their Conventicles; and now that the *Courage* of our *Church Profeſſors is warm'd* to ſomething of *a due Pitch*, they are enough to convince the Diſſenters, that *Religion* and its *decent Preſervation* is not ſo little regarded among them, as they do imagine.

And as for their Mildneſs and Chriſtian Temper, if the Puniſhments of *Burning*, *Maſſacreing*, *Roaſting*, be their Devices againſt Churchmen, againſt *they* come to have the *Management* over them, (where-

as

as they themſelves have had all the Methods of Clemency and Tenderneſs manifeſted upon them) If ſuch be their Way, then may we pray, from the *Spaniſh Inquiſicion*, and *from diſſenting Cruelty, good Lord deliver us.*

As for Invectives, have they any ground to Complain at that deſerved Name whereby Dr. *Sacheverell* truly ſtiles them *Falſe Brethren*, conſidering that in *Scotland* their *hot Headed Fraternity* frequently call our moſt worthy *Prelates*, the *Devils Biſhops*, in Oppoſition to *Jure divino.* In that Country is the *Staple Commodity* of *Diſſenting Principles*, enough of it to ſerve all the World, having got ſuch a lamentable footing there in a late Reign, that it ſhould be every good Chriſtians Prayer that it may be *confined to its preſent Poſſeſſions*, and extend its *Infection* no further.

Taking themſelves to be the Angels of the Churches, the pure and holy Seers; they cannot view their own Glory and Brightneſs, but in the Darkneſs and Ignominy of their Neighbours a vulgar Way among ſome, to *degrade and beſpatter others, that they may appear with the fairer Character*

racter And this is all of a piece, with working of their Reformation (as they call all *Revolutions* to their own Side) with *old Wives Stools*; * their Invectives are inſtead of Arguments to make good Separation, and the Want of Perfection in a Church is what they make an excuſe for new Modelling; which *Attempts* more frequently make Things worſe than better, *Gradations* being preferable to *Convulſions*.

All their Pretexts to Piety and Reformations, will never one whit make them the more ſo; for People of the greateſt Noiſe and Tumult are moſt ſuſpicious either in *Religion* or *Buſineſs*. Men that have brag'd moſt of their Eſtate and Subſtance, crack firſt; as People that are always on the Houſe-top with their Devotion, or moſt loud, have the leaſt in their Heart and Affection. But how dangerous is it to prevaricate with Him who *tho' they dig into Hell, thence ſhall his Hand take them*, that, ſhould we deceive the Eyes of every one alive, will match us with a Puniſhment, as for our Sins themſelves, ſo for *abuſing* of *Sanctity*, to make it a *Cloak* to cover them.

And

* *As they aboliſh'd the Scotch Liturgy, by throwing the Stools they ſat on in the Kirk at the Reader of the Liturgy.*

And beſides, is it not a ſign that People have no more than Words to bear them out, and ſo, puſillanimous and cowardly Spirits, where Men are bluſtering, and oſtentive; this being moſtly nothing more than Air and Vanity; and it is to be fear'd that the Claims of the Spirit of Phanaticiſm to ſupereminent and matchleſs *Holineſs*, makes it the leſs fit to be match'd with that ſort of Men. Holineſs and Pride never dwell together, but *ſpiritual Pride* is more to be hated in a Creature who has ſuch Reaſons to look on himſelf with the *utmoſt Unworthineſs and Indignation.*

And need we grudge them their own Self-conceit, which is Plague enough to the Breaſt in which it is, when we conſider that God reſiſteth the Proud, and hath made Humility a ſuperexcellent Vertue. This is the true Reaſon of their *going out from us*, as *from the Unclean*; and theſe cannot be ſaid to be of the right Stamp, and of the true Fanatical Tribe, who have not ſuch Grains of this Spirit of Conceit, as make them like their Profeſſion. We find 1 *Tim.* 6. 3, 4, 5 Verſes, the Apoſtle making Pride the ſole Cauſe and Original (as it were) of Diſſenters. *If any Man teach otherwiſe and conſent not to wholeſome*

ſome Words, even the Words of our Lord Jeſus Chriſt, and to the Doctrine which is according to Godlineſs, he is proud knowing nothing but dealing about Queſtions and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmiſings, perverſe Diſputings of Men of corrupt Minds, and deſtitute of the Truth, ſuppoſing that Gain is Godlineſs. Pride, indeed, is a Leſſon very ſoon attain'd to, Men being naturally endued with Self-Love, apt to over-value himſelf; and when ſo elated and puffed up, no Wonder he fall into Diſſention and Separation.

And there, being matriculated, he muſt fight under the Banner of the *Conventicle*, he muſt ſtick faſt, and maintain Arguments right or wrong as the *reſt of his Size* do, be they never ſo childiſh or ridiculous, muſt maintain *Reſiſtance*, make a *great Noiſe* and *Splutter* about *Religion* and *Divinity*, ſome one or other *Sentence* muſt never be out of his his Mouth, to *ſanctify his Reputation.* He muſt look *ſour* and *ill-natur'd*, as a Sign of *conſummate Repentance*, rebuke kneeling at the Sacrament as Superſtition and *Will-Worſhip*, and by theſe or more ſuch *Freaks* recommend himſelf to the Favour and

and *Intereſt* of his Brethren, and this conſtitutes him a *Saint* as much as if he were *canoniz'd*.

Having been ſpur'd on by their Numbers, and (as they fancy among themſelves) by the Power of their Riches, (they judging it to be the beſt Part of the Wealth of the Nation,) now to try an Experiment, and ſee what Fortune will do for them, while the Miniſters of the Church of *England*, as the faithful Diſcharge of their Duty required, were preaching up their ancient Doctrines, *were warning againſt falſe Teachers, falſe Brethren*, &c. far from Innovations, but following the old accuſtom'd Way, this very unlucky Title, *Falſe Brethren*, put them into ſuch a Fit of Madneſs, as if the World had been on Fire, or an Univerſal Conflagration were at Hand. Theſe are People muſt not be call'd Falſe, tho' they come to *Church for a Poſt*, *i. e.* tho' they *prevaricate* with *God*, and go afterwards to the *Meeting* for *Recantation*. They muſt not in ſhort be told their Faults under the Pain of *Silence* and *Deprivation*, and it even going hard with the *Miniſters Life* who ſo does. This is the *ſhorteſt Way with the Church* of *England*, to invalidate her Officers Power, and

and for Man to take away that which God hath given. High Diſſenters indeed! Whence this Power! Or whence your abſolute Rightouſneſs and Perfection! If ſuch Times as theſe ſhould proſper, if the *Proceeding had been according to this Beginning*, we ſhould had no true *Brethren* in *our Church*, they would had all *falſe* planted, all *true* rooted up!

The ſacred Page tells us the Faults of the beſt Men, that we might be *warned* from their Fall, but that ſuch Men as they have any (it ſeems) muſt be reckon'd both *falſe* and *dangerous*, to aſſert.

When gentle Invitations have not that Effect, as to draw them to our Communion, an expoſing of their Error and Obſtinacy may be of Uſe and Service on ſuch Mens Minds, who only find themſelves hoodwink'd and led in the Dark. For Inſtance, in *North Britain*, many People of a ſufficient Capacity cannot endure ſo much as to handle our *Common Prayer*, becauſe it is virulently call'd Popery, theſe Minds are ſo prepoſſeſs'd with, and link'd, to the *Belief* of their *Kirk*, that tho' the Error be diſcoverable with no Pains at all (I may ſay,) yet they will not take

take in the Light. * What is this but the Popiſh Circle! With ſuch People the Error and Obſtinacy of their Way ſhould be diſcours'd, when the fairer Propoſals are ſlighted, and even when milder Means will not do, Miniſters of the Church muſt thunder, and when ordinary ones fail, and *have not the deſired Event*, extraordinary ones muſt be tried, and this left to the Prudence and Diſcretion of the Miniſter. *Tell my People their Tranſgreſſions and the Houſe of Jacob their Sins*, Not as if a Man ſhould be afraid to ſpeak, but *boldly*, not regarding their *groundleſs Anger*, which frequently is the *Return* of this *Kindneſs*. For, It is ſad to ſee People run into Error, and not ſtrive to inform them, into Miſchief, and not endeavour to prevent them, to behold their Villany, and not lay the ill Conſequence before them, the doing of which is the Way of *reclaiming* and *ſaving* them, the Neglect of which is to make all their *Faults* and *Vices* our own and *imputable* to us. And muſt not the Miniſter's Flock be preſerved from ſeducing Teachers, caution'd againſt new *ſtarted Opinions*: That they may not be permitted to follow ſuch who ſet up their

Con-

* *What do you believe? As the Kirk believes. What does it believe? As we believe.*

Conventicles without Ordination, and ſerve only to ſet People a *flocking*, *ſtaring* and *gazing*, inſtead of doing good either to Soul or to Body. Perſons that *miſlead* our *Congregations* to their own Advantage, and of ſuch hurtful Intentions, ought to be ſingled out, together with their deſigns, and People are to be prevented from going over to their Party. (as much as a Miniſter can) and are to be reprov'd who incline that way, and the whole *Error* it ſelf is juſtly to be condemn'd and expos'd.

The Spirit of Meekneſs, will not do with *Old grown and Inveterate Iniquity*. Where Mens Sins are bold and daring a Miniſter's Courage, muſt not be of an Inferiour Temper. And this is perfectly anſwerable to the Advice of St. *Paul* to *Titus*, diſcourſing of Vain Talkers, Deceivers, Subverters of whole Houſes, Teachers of things they ought not for filthy Lucre *Tit.* 1. 13. Says he, *wherefore rebuke them ſharply, that they may be Sound in their Faith.*

People therefore that find fault with this way of ſharp Reproof, calculate according to the Direction of a very great

Apoſtle, may be look'd upon as ſuch as want a *Total Extirpation* of the *Function*; for what is levell'd againſt *any* of the Church's Miniſters is done againſt the *whole Body*. And that there is an *intolerable Diſſatisfaction* at our Church, among ſuch Diſſenters, and with their own *Toleration*, may not only appear from hence, but from this alſo, that *they would have the* 30*th of* January *expung'd out of our Calender, and Non-Reſiſtance out of our Homilies, Kneeling at the Sacrament, and Croſs in Baptiſm out of our Liturgy*, and *deprive* our moſt *Ingenious* and *Vertuous Miniſtry*. We have ſeen ſuch *watchful Endeavours evaporate*, and paſs away over our *Church's Head* like a *ſwift Clowd*, and we have the Joy of ſeeing *their Pride* not a little abated, and the Strength of their *Rage fal'n*, and a *more bright Sun* ariſing on our Church and Nation than ever.

By God's gracious and ſeaſonable *Appointment*, that which they deſign'd to advance themſelves, has expos'd them; and whereas they acted cunningly, the Term, *Falſe Brethren*, was like a *Clue* which led us preſently into the *innumerable Crowd!* And who could thought it? None

None could be affronted at a Title of this Nature, but those who *own'd themselves to be the Men*! It *hits* none that are *Honest* and *deserve* not the *Character*! And, if People will apply it to themselves, it is because they have *Reason* for it, *for no Man can flee from his own Conscience!* And it is a *Mercy* to such, that *Conscience* ceases not to do its Duty, being a Sign that they *may repent*, and not die in the Sin they liv'd.

When *Conscience* flies in Mens Faces, it usually has one of these two Effects; either to make them Converts, or much more Enemies; either bringing them to a Submission, or an open Rupture; either to humble them, make them pliable, or to make them the more desperate. As one very well observes, that *Fire* which gently warms at a Distance, scorches when it comes too near; their *Consciences* being sensibly stung by the too near Approach of *deliver'd Truths*, make People foam and fret, and express all the Signs of Rage and Fury. Such an *unhappy* Effect falls to their Share, whom our *Counsels* and *Proposals* of *Charity* make much more our *Enemies*, and our *Condescensions* make them farther from a *Reconciliation*, that

nothing imaginable ſeems to be aim'd at, but an *Extirpation* of our *Church*, till *not one Stone is left upon another*. Such is the *Spirit of Fanaticiſm*!

At the Sight of ſuch *approaching Havock* and *Devaſtation*, was it ſuitable, to ſee our *Church* loſing Ground, and almoſt ready to be ſwallow'd up, and to ſuffer our Land to be *over-run* with *Locuſts*, without *alarming* others who were *ſecure*, and *arming* our ſelves who ſaw the Danger? No. It is the ſame Thing to let our Enemies grow Irreſiſtable, as to let them grow Innumerable, Why then is it not the Miniſter's abſolute Indiſpenſable Duty to tell us of our *Perils among Falſe Brethren?*

The World has *never been* ſo happy as to *want a Traſh* in Mankind, as well as in other *Species* of *Being*. And in Days of the greateſt Efficacy of the Goſpel, there have been Sinners of the *boldeſt* Sort, as well as more *timerous*; and would it not be a Paradox to ſay, that our Age ſhould be the *brighteſt* for *Exemplary Piety* of any preceeding? And with all, that this ſhould only be found in the *Pews* of a *Conventicle?* What *Vice* is to be nam'd which has not arriv'd to a *perfect Improvement* a-

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mong all Sets? So that it is an amazing Thing to find the *Choler* of our *Holy Tribe* ſo mightily mov'd that they are call'd *Falſe Brethren!* Conſidering, to what a mighty *Perfection* they have brought *Separation*, and with what *doughty Arguments* they defend it! *Arguments* as *falſe* and *infirm*, as the Cauſe they are brought to ſupport.

Would they be reckon'd *true Brethren* with us, and recede from our Communion, from the Adminiſtration of the Word and Sacraments! If they cannot be call'd *True*, they muſt be call'd *Falſe*. Would they be thought of *Tender Conſciences?* Rather, of ſuch *Conſciences* which *ſtrain at a Gnat, and ſwallow a Camel*, which ſtrain at an *indifferent Ceremony*, and ſwallow down *unaccountable* and *unreaſonable Schiſm*! Swallow down the Notion and Name of more *Sanctity* and *Religion*, and ſtrain at the *Practice* and *real Performance* of it. This is no Tender, but a blind and miſled Conſcience, where People are ſo *unwary* as to take *Bawling* for *Piety*, and *Faces* for *Graces*. And whatever they do ſtrain at, and reliſhes inſipid to them, is no matter, ſince their *Appetites* are *vitiated*, that

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argues no Fault in the Food, which is in it ſelf good and wholeſome.

Or, would they have us ſo fooliſh as to come over to their *Model*, and liſt in their *Brotherhood*? This were the Way to turn falſe to our ſelves, and to become the Triumph of that Party. They may expect that which is not probable, tho' it is poſſible, but if they never have any Encouragement till then, they may *ſtarve themſelves with Longing*. They have been, (no Thanks to them) a *Whetſtone* both to our *Courage* and to our *Caution*, that they cannot now ſo eaſily *daunt* us, nor *circumvent* us. We have now *Glaſſes* to trace their *Projects*, and it will be hard for them to move, but we ſhall obſerve their Motion.

Felix quem faciunt Elapſa pericula Cautum.

Sermons of *Falſe Brethren* had formerly been exceeding rare, now they will grow common, and People will be more apt by frequent Notices of them, to deny them Encouragement, that many of them will in Time be forc'd to run from their *Pulpits* to their *Shop-Boards*, where they will with more *Chriſtianity* be able to

labour

labour and *work* for their *Living*, rather than maintain People in Error and Ignorance. The Time of hanging down their Heads is begun, and now may we celebrate the *Feſtivals* of their Defeat and Diſappointment.

But I cannot truly forget what a Crime muſt be reckon'd in this Name of *Falſe Brethren?* Since there are undoubtedly *Falſe Brethren* more than enough. The Influence this ſhould (*at moſt*) had upon rational Creatures, is to have made them *renounce* all ſuch Practices and Actions, whereby they came under that *Denomination*! In Lieu of this, the *Preacher* is the *greateſt Offender*! It ſeems a greater Crime for one to tell them of their *Falſhood*, than for them to practiſe it to the *Ruin of our Conſtitution.* And with ſuch kind of People it is not *unuſual* to reckon their moſt faithful *Friends* their greateſt *Enemies*, and other Miniſters have Occaſion to uſe this Expreſſion, beſides St. *Paul*; *Am I therefore become your Enemy becauſe I tell you the Truth?*

We muſt not lay to Heart Mens *Opinions* about us, ſo long as our Conſciences

can *comfort* us, that we are doing our Duty, and this we are bound to do, tho' in the Peril of our Lives. If a Tempeſt of Perſecution ſhould ariſe, and if all *Comforts* in the World were *clouded* from our Eyes; if no viſible Reward was to embolden us to Conſtancy in Times never ſo lamentable, the *inexpreſſible Premiums* promis'd to Perſeverance, will make *thoſe* of our Church, I hope, beyond any Diſſenters, ſtand by their own *Primitive Principles*. Times of *Trial* cut off a great many *Falſe Brethren*, who go back in the *Day of Battle*. They ſtand by Religion no longer than it can *ſerve a preſent Turn*, and be no longer inclin'd that Way, than it is free of Trouble and Oppoſition. Thanks be to God there has been, and I queſtion not, ever will be ſuch *Heroick Champions* in the Church of *England*, whom the *Rack* cannot make to *Juggle*, or play the *Hypocrite*, or to ſeparate, or to give away the Rights of the Church, nor be entic'd to be diſhoneſt, either out of *Fear of Men*, or out of a *Deſire of their Favour*. Tho' (as there are of all ſorts,) Men of lower and more inferior Spirits, queſtionleſs, ſome who lie in the Church's

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own Boſom, who come not up to the *Magnanimity* and *Bravery* of the other, and may *ſymbolize* with its *Enemies*, and ſit quietly *to hear it run down, and to ſee Perſons deny its Privileges, Rites and Doctrines, wink at the Abuſe of the Sacraments and Miniſters*, as for ſuch it muſt be own'd in ſo doing they *ſtrengthen* the *Hands* of the Church's Enemies, and themſelves differ nothing from falſe Brethren! *A Kingdom divided againſt it ſelf cannot ſtand.* No more can a *Church*, when ſhe is ſet in a Field againſt her Enemies, and her Members diſunite and divide from one anóther, this is *giving* her Enemies the Victory, and without a *ſpeedy Remedy* and *Conſideration*, to let them prevail beyond any *Hope of Recovery.* We are not to hope for *Mercy* when our *Necks* are in their *Yoke*, however they flatter with their Tongues, we will find it only a Trick, to bring on our Deſtruction the more ſmoothly. * We have had repeated Experiences of this already, that we need not be to learn ſtill, but to deal with them as we are order'd to do with the greateſt Enemy of Mankind, *Reſiſt them and they will flee from us.* It is not inconſiſtent with our Charity, to preſerve

* Domitian's *Scholars, who never promis'd a Man a Benefit, but it was an infallible Sign of his Deſign to take him off.*

ſerve our ſelves, *Charity may be extended too far, as well as too little.* And it is not an irreligious Caution to ſay, *Let our Charity begin at home.* To let Pretenders ſtockt with inimitable Confidence come in upon our Poſſeſſions, and innovate upon our ancient Conſtitution, till they have undone us, would make us repent from the Bottom of our Hearts, when *Repentance* could do us no Service.

In the Name of God, ſhall we do nothing when the Air reſounds with their Menaces and Threatnings, when they *give us* to know in every *Attempt* upon us what they would do, if they could! When, as they formerly have practis'd, they ceaſe not ſtill to preach *Undutifulneſs* to Princes. We have, not only, enough to heighten our Suſpicion on this Matter, but may ſee it clearly; we find it by their ſecret, and even by their open Practices, what ſhould be our preſent Duty in this Caſe. But ſure it can never be taken amiſs, to exhort all Honeſt well meaning Church of *England* Miniſters or Profeſſors, *to hold faſt that which they have, and let no Man take their Crown.* Rev. 3. 11.

To ſee how well *Church Miniſters* would be treated under their *Oeconomy*,

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view the *Diſtreſs'd State* of your *forlorn Epiſcopal Brethren* in *Scotland*, where there is no ſuch thing as a *Toleration*; which, methinks, in Reſpect that their Sort are ſo well uſed in *England*, they might learn or profeſs, ſome Manners, as well as *Religion*; but perhaps they are defective in both. And there is Reaſon for this Reflection, conſidering how many Gentlemen out of Conſcience and Principle, cannot comply with that Innovation, *Presbytery*, and who take the *Oaths*, notwithſtanding have this Reſtriction laid upon their Conſciences, that it ſhall be, not without conſiderable Puniſhment, for them to exerciſe their *ſpiritual Function*. As *if all the tender Conſcientes* were in *England*; and none there! But what need I enlarge on this, ſeeing they are a People can never be eaſy without having the *main Sway*, and *ſit uppermoſt*. They are not content with their Toleration, which is more than the Church of *England* can any way expect, if ſuch unfortunate Days ſhould come, that they had any thing of that Nature to grant us. No, how ſhould you expect it? For if you knew all, they ſcarce believe *Salvation* to be attainable to any but their own *Opinioniſts*. And this is the Natural Conſequence from People that

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fancy all Religion to be *Mock-Religion*, particularly, the *Church of England*, but their own. And this we hear daily from their *Idle Cavils*, tho' *Malicious* enough, and that engrafted *Antipathy* they have againſt us, as much as a *Jew* hath againſt a *Chriſtian*. Their Notion is ſo much upon (I know not what) *Grace* that is ſo peculiar to themſelves, (which I do believe as it is in them, none would deſire to have, that aims at the ſoundeſt *Chriſtianity*) and by the Vertue of *this*, tho' it is conferr'd without asking, they are known to be the *Elect*, when at the ſame time they have Reaſon both to doubt of their *Grace* and their *Election*. And it is no little Wonder with what *Confidence* ſome of them open *Heaven* for themſelves, having ſuch *full* and *fraughting Aſſurances* of *Eternal Life*, upon which they turn *Unmannerly* to their *Creator*, *Redeemer* and *Sanctifyer*, which is generally own'd a Fault where it is uſed towards Men.

And to confirm both us and others, that there is no Salvation own'd by them to be out of the *Pail of their Kirk*, they always baptize their Infants into the *ſolemn League* and *Covenant* and *Weſtminſter*

ſter Confeſſion of *Faith* ; that *Covenant* being injoin'd at Baptiſm as of the ſame Conſequence with the *Covenant of Grace* it ſelf ; and inſtead of renouncing the *Devil*, the *World* and *Sin*, renounce *Monarchy* and *Epiſcopacy*, are baptiz'd into *Rebellion* and *Schiſm*.

The Form take thus, *The Father preſenting the Infant*) for they are not ſo charitable to one another as to have God-fathers and God-mothers) Their *Paſtor* goes on,

You here promiſe in the Sight of God and this Congregation, that you ſhall train up this Child in the Nurture and Admonition of the Lord, and in the Principles of the true Reformed Proteſtant Religion, as they are contained in the Scriptures of the Old and New Teſtament, and as they are ſummarily comprehended in our Confeſſion of Faith, Larger aud Shorter Catechiſm, and the National and ſolemn League and Covenant.

And that this is the Practice of the pureſt, and moſt perfect Presbytery, and of the Flowers and Ornaments, and moſt illuſtrious of that Party, is commonly known to all that ever have been among them ; and without

without ſtarting from the Truth many of themſelves will confeſs. And it is mightily to be ſuſpected, whatever *Pretences* to *pure* and *undefil'd Religion*, they make, that they are *even before others*, *in the Gall of Bitterneſs and Bond of Iniquity.*

If any one go but an Hairs Breadth from their Standard of Doctrine or Diſcipline, he is ſtared and gaz'd at, and made a *Spectacle* to them all, extruded from the Benefit of any further *Information*, if his *Judgment* is not of the ſame exact Model with their own; ſo far are they from Liberty or Toleration to Conſciences truly *Scrupulous*. *Cum fueris Romæ, &c.* By which without any *further Treſpaſs*, or Occaſion, he is *ruin'd* in his *Reputation*, and it becomes a dangerous thing for any one to ſhow *Friendſhip* to him, when they have made him as an *Heathen* and a *Publican*. The leaſt *Diſſent* from them, neceſſarily (by their *Argumentation*) inferring the Perſon to be in all *Reſpects Vicious.*

There is this mighty Reſemblance in their Doctrine with Roman Catholicks, their Doctrine of *Reſiſtance*, a Rebellious and *Depoſing Maxim*, by which that

that *See* has withdrawn it ſelf from *Subjection* to Civil Magiſtrates; *Popes* have tyranniz'd *by this*, over *Emperours*, and has given the greateſt Occaſion of Reflection on their *Clergy* beyond any thing whatſoever; for if it is put in the Breaſt of a *Multitude* to *reſiſt*, they are apter to take *Occaſion*, and make Pretences, than a *ſingle Monarch* is to *tyrannize*. How many *Natures*, *fancy* themſelves wrong'd, and becauſe they are *dimſighted*, muſt it, ſhould it be in their Power to riſe againſt a *Sovereign that acts wiſely*? If his Miſmanagement were Obvious, he ſhould not immediately have his Throat cut by his Subjects. So that there is more Safety in the Rule of one than of many, many are apt to be divided into Factions and Parties, and one is not ſo liable to change as many.

Not to inſiſt any longer, which are attended with the leaſt Difficulties, we will take in by the Way the *Judgment* of a very pious and *learned Divine* of the Church of *England*, Biſhop *Hackett*, who ſaid, 'That if the Ad-'miniſtration of a Kingdom were out 'of Frame, it were better to leave the

'Redreſs

'Redreſs to God than to a ſeditious 'Multitude, and that the Way to con-'tinue Purity of Religion was not by 'Rebellion, but by Martyrdom. To re-'ſiſt Lawful Powers by ſeditious Arms, 'and unlawful Authority, was not the 'Primitive and Apoſtolical Chriſtianity, 'but Popiſh Doctrine, not taught the 'firſt 300 Years, but about 1000 Years 'after our Saviour's Aſcenſion into 'Heaven, by the Pope of *Rome*. *Grego-'ry* the 7th firſt taught the *Germans* to 'rebel againſt the Emperour *Henry* the '4th. And he aſſerted, 'The Poiſon of 'this Doctrine, *viz.* Reſiſtance was gi-'ven this Way (by *Rome*) to *Engliſh* 'People, not to pull down Antichriſt, 'but the Proteſtant Religion. And therefore this learned Prelate warned Non-conforming Divines, with whom he treated, to take care how they cry'd up a War, and became famous only in the Congregation, by ſetting the Temple on Fire, (as *Eroſtratus*.)

It is a Shame for any Man to defend the Power of Tumultuous Concourſes, or raging People that ſeek to manage Affairs by the Whirlwind of their Ignorant Clamours, who would remedy ſuppos'd

ſuppos'd Grievances without conſulting either Religion or Juſtice.

When Reformations (pretended ones) are to be in the Power of Subjects, what Eaſe can the Sovereign ſit with on her Throne? *That* which has a Power of *Contradicting*, and not *Obeying*, muſt either be Superior or Equal; where *the Power of Reſiſting is on the Side of Subjects*, they are no longer Subjects, but *Rulers*, that *ſubject* their *Sovereign*. And that Notion once put into their Heads, they will make any Scruple an Occaſion of Inſurrection. So the Preaching of this ſeems to be the pulling down of Government. But it might be ſomething excuſable, if *Tyranny with its grievous Yoke*, were, as it were, *grinding us to Powder*, that, lying ſo heavy upon us, it became intolerable: But inexcuſeable either beforeGod or Man, to defend it, maintain it, or preach it, or avouch it, where every *one ſits under his Vine and under his own Figg-Tree*, enjoying the Fruits of his own Labours, and a great many, who deſerve not, *reaping where they did not ſow*. For Reſiſtance, or Doctrine of Rebellion, to be the publick Clamour as it were, is

enough to ſurpriſe us out of our beſt Senſes, to think *that People ſhould be mad without Occaſion*, and *aim at Rebellion without Grievances*, ſhows that Men of that Kidney are rather Monſters than otherwiſe.

Can any thing offer to be objected in the Reign of ſuch a *Glorious*, *Pious* and *Gracious Queen*, but what tends to fill the Hearts of all her *happy Subjects* with *Obedience* and *Thankſgiving*? Wherefore then the Doctrine of Reſiſtance? To raiſe Jealouſies, Diſturbances, Confuſions. The Doctrine of *Non-Reſiſtance* has no Relation at all to a PRETENDER, who is univerſally own'd amongſt us *to be no Legitimate Heir to the Crown.* And does not the Doctrine of Reſiſtance, wherever receiv'd, ſeem to *open a fairer Path for him*, than that of Non-Reſiſtance! For if you may Reſiſt, how is her preſent Majeſty ſecure? If you may not Reſiſt, no Domeſtick Power can annoy her.

The *Principle* of *Reſiſtance* makes me *tremble!* That it is maintain'd in ſuch a *Reign, ſo ſtudious of a general Welfare!* This, being the Door that always opens to

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put Nature it ſelf out of Courſe, and which is as unnatural, as for the Children to riſe up againſt the Parent. Is there ſo great a Certainty, that a Prince will tyrannize, that is under no *Limitations!* *Limitations* ſeem to imply, Peoples *Jealouſy* and *ill Opinion* of their *Monarchs*, which ſhould not reſt in the *Breaſts* of *Loyal* and *Obedient Subjects*. But what Reaſon have we to think that it is poſſible to pleaſe them, whoſe *Minds* are too *receptive* of *Errors* and *Changes*, and never to be ſatisfy'd.

Muſt Authority ſtoop to Biggotry, and Antiquity to Novelty? Primitive Practice to innovating Humour? And Majeſty it ſelf to peeviſh and turbulent Scrupuloſity? And call this Diſſatisfaction in Conſcience, which Men of the greateſt Learning and ſtricteſt Piety term *Sturdineſs* and *Obſtinacy* in *Opinion*, *weakneſs*, *unſettledneſs* of *Judgment*. *Moderation*, as King *Charles* the Firſt rightly expreſſes it, *is an abandoning of our own Diſcretion*, and they that begin with ſuch Deſires, end in Subverſion and Deſolation. According to Archbiſhop *Bramhall*, *needleſs Alterations diminiſh the Eſteem and Veneration for Religion, and leſſens*

the Credit of ancient Truths; break Ice in one Place it will crack in another. If every one were to have his Mind in the *Alteration* either of *Church* or *State*, all things would be reduc'd to Chaos and Deformity, the *Glorious Order* of the *Univerſe* would be loſt; and what Natures muſt ſuch People be of, who will not ſuffer *God* to preſerve his own Beauty and Comlineſs in the regular Claſſing of his Beings? Theſe that found Fault with the *Picture* of *Apelles* by amending of it, did it the greateſt *Prejudice*, till they made an *horrid* and *monſtrous Piece*, that the Reformers themſelves did abominate and hate it. Juſt ſo it is in the Civil and Eccleſiaſtical Matters, it is borh dangerous and difficult to go out of the good *Old Way.*

Becauſe their Cry againſt us is *Popery*, we ſhall be at a little Pains to conſider, who have the neareſt Relation to it, *They* or *We*. If we note the Time when *Preſbytery* was firſt ſubſcrib'd and ſworn to in *Geneva*, *July* 20, 1537, we find that ſame Year the *Order* of the *Jeſuits* was founded; and it is nothing but the Juggling of the *Papacy* that has divided Men into *Independents*, *Anabaptiſts*, *Quakers*,

kers, *Seekers*, *High-Attainers*, *Presbyterians*,&c. And in their Practice they imitate the *R. Catholicks.*

Firſt, As the *Roman Catholick* Confeſſionaries have Acceſs to the very inner and ſecret Corners of Peoples Houſes, and work on their Peoples Weakneſs and Ignorance, ſo are our *Fanaticks*, Creepers into Houſes, and Captors of ſilly Women, for of ſuch an unwary Multitude conſiſts their *Congregations* making not only publick *Broils* and *Diviſions*, but alſo private *Diſtractions* in *Families*; teaching the *Wife* to *ſubſtract* from her *Husband's Subſtance* to feed and nurſe up *Diſſention* to its perfect *Stature.* If theſe clandeſtine *Donatives* (which would do more Good at home) were with-held, we would ſee *Fanaticiſm* appear with a thin and meagre Aſpect in a ſhort time, and *Halcyon* Days ſucceed after the Death and Period of our Diviſions.

Secondly, They are much of the *Roman Catholick* Temper in the Way of *planting their Schiſm by Blood*, which was the Source and Cauſe of the *Civil War*, which coſt ſo many *Millions* of *Treaſure*, and ſo many *Thouſand Lives.*

An Army of *Turks* could not have made greater Devaſtation (as one ſays) in the *Church* and *Nation*, than they have done by *ſeditious Doctrines*. They have poiſon'd the *Corporations* of *England* with their *Principles* of *Schiſm* and *Rebellion*. They blew their *Trumpets* to *War* in the *Pulpit*, before they were ſounded in the *Field*. When they could not ſlay their two Enemies, *Kingſhip* and *Epiſcopacy*, *gladio Oris*, they did it *ore gladij*. What they could not with the *Sword* of their *Mouth*, they did with the *Edge* of the *Sword*, and generally make good that Maxim of *Tertullian*, *That there's no Proficiency ſo great as in the Tents of Schiſmaticks, where to be, is Meritorious; and who canonize their Saints, before they are Chriſtians.*

And that *things are ſo*, take the *Dying Words* of the learned *Baxter* (dying Words being moſt full of Proof) a *Diſſenter*, ſpeaking to a *Noncon*——ſays he, 'If you know not, I do, that the 'Principles of *Separation* were the great 'Cauſe of the Subverſions and Confuſions, which have bronght us to what 'we have felt in *England*, *Scotland* and '*Ireland* for theſe forty Years; and if I

'may

'may not have leave to ſay with *Bradford*, 'Repent O *England*; you ſhall give me 'Leave to repent my ſelf, that ever I 'preach'd one Sermon with any Biaſs 'of overmuch *Deſire* to *pleaſe Perſons* 'of an *accuſing*, *ſeparating Humour*. So ſerious muſt Men be when they die, profeſs what they will when they Live! One of the moſt conſiderable Men that ever was among them, ſetting his *Seal* to the *Truth* of their *Roguery*, which very Quotation is enough to turn any Man againſt *Schiſm* that *leans* that way.

And that the *Roman Catholicks* come up with them, and equal them in Barbarity and all manner of cruel Inventions againſt thoſe they call *Hereticks*, is needleſs farther to make manifeſt: The Ground of this is, *they* are for no *Toleration* to ſcrupulous Conſciences; here again they both right well agree, and this they hold jointly, becauſe in the

Third Place they further maintain that none can be ſav'd *out* of their own *Church*, as if God Almighty was to have Reſpect to none but their *Favourites!* Therefore in their Reformation-

work, (rather Devaſtation-work) in *Wincheſter* Cathedral they threw down the *Communion Table*, broke the *Rails*, burnt them in an *Ale-Houſe*, ſtrew'd the Pavement with the *Leaves* of the *Prayer Book*, ſcatter'd the *Duſt* of the *dead Bodies* before the Wind. In *Chicheſter* Cathedral, as they were pillaging and plundering, they were beg'd to leave but one *Chalice* for the *Uſe* of the *Sacrament*, they anſwer'd, a *wooden Diſh* might ſerve the *Turn*, the ſame almoſt (as one well hints) as *Felix*, Colleague to *Julian*, who renounc'd *Chriſtianity* in *Compliment*, taking up the *Communion Plate*, which the Religious *Conſtantine*, had in great Piety, beſtow'd on the *Church*. *See here*, ſays he, *what brave Cups and Veſſels the Son of* Mary *is ſerv'd in*. In *Canterbury*, they did in a moſt literal Senſe *Crucify Chriſt in Effigie*, ſome ſwearing they would ſtab the *Picture*, others that they would rip up his Bowels, which they did as far as the Figure of *Chriſt* in the Hangings, were capable of it.

What can they think of a People againſt whoſe Worſhip they commit ſuch Extravagancies! Sure, that they have no reaſonable

Hopes

Hopes of *Mercy*. They muſt think we are all to be *damn'd* irrecoverably; while they flatter themſelves to be the *Darlings* of *Heaven*, the *prime Care, and peculiar Treaſure of the Almighty*! But that they are grandly miſtaken in their Evidences. And,

Yet *Fourthly*, as the *Roman Catholicks* do, ſo they, hold *Ignorance* to be the *Mother* of *Devotion*, and take *boiling Paſſion* for *holy Zeal*, *wild Imagination* for *Divine Motions*, when a *fiery Fancy* mounting aloft, flutters in *myſtical Nonſenſe*, and flows into the *Tongue* in extravagant Ramble, abuſing the *Name* and the *Word* of *God* with *ſenſeleſs Notions*, *Phantaſtick Phraſes*, and *unintelligible Jargon*. And in this Senſe they advance this Maxim, *Bonus Textuarius eſt bonus Theologus*. If a Student ſhould be acquainted with no other Science, but had a good Stock of Scripture Phraſes, no matter for his applying, expounding or underſtanding of them, he is generally admitted to be one of their *Teachers*; like the Popiſh Franciſcans who made *Unlearnedneſs* a Profeſſion, priding themſelves in the Title of *Fratres Ignorantiæ*. So *Pharellus* in *Geneva*, a Patron of *Presbytery*, in Pretenſion

to

to the *Spirit*, call'd all *Humane Learning* the *Invention of the Devil.* And

Fifthly, they ſeem to be Jeſuitiſh in their *Extempore Prayers.* Ever ſince extraordinary Gifts and Miracles ceas'd, the *Church* has worſhip'd *God* by allow'd *Forms* and ſet *Liturgies*, not only in the *Bohemian* and *Lutheran*, Churches, but even in *Geneva* it ſelf, *Holland*, *France*; and that advis'd by Mr. *Calvin* himſelf, till of late ſome Jeſuits in Maſquerade firſt ſet up *Extempore Prayer* on purpoſe to diſturb the Peace of, and break good Order in the *Proteſtant Churches*, eſpecially here in *Britain.* The very worſt thing that ever could have been done to vilify and bring into Contempt the Worſhip of God, in which way, have been deliver'd ſhameful *Blaſphemies* and many offenſive *Indecencies*, with ſuch Ardour and indiſcreet Zeal, that has given them rather the Figure of *Madmen*, than qualify'd them for any better Denomination. The *Heathens* themſelves never invok'd their *Deities* in ſuch a rude and barbarous manner. Yet this they impudently father on the *Holy Spirit.* The *Spirit* taught the *Apoſtles* to ſpeak wiſely and ſententiouſly, but can it inſpire to play the

the Fool, and pray like Madmen? Who then ſees not the *Excellency* of our *Church Devotion*, beyond their rude and unmannerly *Addreſſes* to the God of Glory?

Again, *Sixthly*, the Romaniſts rank the *Traditions* of the *Church* in Equipage with the Word of God written, and *they* prefer their own Fancies and Inventions, not only before the *Traditions* of the *Church*, but alſo before the undoubted Word of *God* it ſelf. They idolize their Sermons more than any ignorant Papiſts idolize an Image or Saint departed, nor ſpare they Coſt or Expence in Oblations to their *Idol Shepherds*.

And *Laſtly*, to name no more Inſtances of Concord with *Roman Catholicks*, is that known *Doctrine* of *reſiſting Sovereign Power* and *Authority*. And there is a Thing among the *Fanaticks* which bring them quite up with the Catholick Doctrine in this Point, commonly call'd *the intrinſick Power of the Church*, an *Engine* made to make themſelves Independent, being weary of being Subjects, tho' to the meekeſt and mildeſt Government,

ment, and not having Scope enough to *exalt* their *Horn* without it. And that this is perfectly Papiſtical who knows not: From all which conſider'd and laid together, let the Reader Judge whether the Church, or Diſſenters are moſt a Kin to *Rome*. And let it be conſider'd alſo, of what ſingular Service our Divines have been againſt Papiſm, with what Bravery and Learning they have vindicated our *Excellent Church*, and diſcomfited the *Goliahs* of the *Adverſary*.

Therefore then ſince no Ground can appear why they ſhou'd ſtile us Papiſts, but that themſelves have the greateſt Concord with them, it is plain and evident, that they do this to ſet the Nation together by the Ears, and kindle an *unquenchable Fire* amongſt us. But they muſt have a better Salve to clear the Eye-Sight, before they can make any other ſee Popery in our Church; but themſelves. And they may take this for their Pains, to have all the reſt of the known *Learned World*, to laugh both at their prejudices, and the blindneſs of their *Underſtandings*. Men who are not led blindly by Fanaticiſm will at the firſt Sight, ſee the Beauty and the Charming

Order

Order of our Church, her decent Worſhip, and own the incomparable Learning of her Divines: All about us, ſee enough to make them overlook *their Fanatical Sects*, as not worth any Notice or Obſervation. So, they may ſcrew themſelves up to the Height of Pretenſions, and aſcend the Pinacle of their own Imaginations, whether they know it or not, they are *Miniſh'd* and *brought low*, and as we queſtion not a *Funeral* of *the Maſs*, ſo we hope to attend at the *Interment* of *Diſſention*. If Men were but as wiſe and nice in the Choice of their Opinions and Principles, as they are *handſome*, *decent* and *gentile* in other Matters; *their* Principles would be rejected as a *Menſtruous Cloth*; *their* Reaſon could not bear with any thing that choak'd it. And it needs be no great Controverſy to prove them, who are *Separatiſts*, to be moſt unreaſonable in the Point of Diſſention, let them pretend to, *otherwiſe*, what they will.

In ſhort, ſo far are their Deſigns blaſted and Intents ruïned, that no Attempt they take in hand can ſucceed. Every thing gives them a diſcouraging Blow, and what would they have? What can *Falſhood*, *Miſchief* and *Quarrelſomneſs* pretend to? Sure

Sure, if they know not what they are to expect, I will put them in Mind of what God ſaid to *Cain*, who envy'd his Brother's Acceptance with *Him*, *If thou doeſt well, ſhalt thou not be accepted? But if thou doeſt Ill, Sin lyeth at thy Door.* Sin lyeth at thy Door, *i. e.* the Puniſhment of Sin lyeth like a Dog, a Maſtiff, ready to enter, continually in wait, that the Door ſhall not open, but it will come in. So they will do well to lay to Heart what lies at their Door; for the Broils and Confuſions they have wrought among us, and to follow Mr. *Baxter* in Repentance that ever he had encouraged a Separation.

Theſe *Phanatics*, and their *Doctrines* have been the Occaſion of our *Late Troubles* and *Commotions*; their *outragious Expreſſions* againſt the Church, as if they were going to *raze it from the Foundation*, has made its *Zealous Well-wiſhers* contribute and contrive to the *oppoſing* of their *Inſolence*, ſome of which have arriv'd to ſuch a Boldneſs, as to *Damn* our Clergy in the very *Streets*, and *Curſe* the Church, and among themſelves *drink the Confuſion* of both? Can the worſt of People hear theſe things without being *exaſperated* againſt

againſt ſuch *Monſters!* Whatever *Mob* and *Diſtraction* was amongſt us, the true Riſe and Occaſion of it, is to be laid to *their Door*, as the moſt *proper Incendiaries*. Have they *created* theſe *Perturbations* and then charge them on the Church? We ſhould have a *bleſſed Brotherhood* of them, if we own'd them for Brethren; the beſt we can ſay of them, that they are falſe Brethren, if there is any ſuch thing as *Falſhood* in the World. Was there any manner of Occaſion to ſtorm at a Doctrine that never before was found *Fault* with! A Doctrine, which *follow'd* would make us *live peaceably* with our ſelves, and our ſupream Moderator and Governor! But all this has no other Effect (bleſſed be God) but to ſhow their *impious Deſigns*, and to teach us an *effectual Method* to prevent them. Their *Error* or *Malice* being ſo manifeſt, that ſcarce is there a *Child* in the *Street*, or a *Blockhead* among the *Mob*, but who is able to diſcover it, and finds himſelf, in his *Capacity* prompt to reſent it.

If ſuch a thing as a *Mob*, had appear'd on their *S*ide, the *Defence* would have been *devolv'd* upon God; and they would have told, that *He* had raiſed *them* up to ſuch

ſuch an End, and to bring about a *Glorious Work*, (ſuch a one as ſhould ſerve their Turn to be ſure) or ſome mighty Deliverance for his People. As it is *uſual* for them to *intitle God* to their *Lyes*, *Fraud* and *Treaſon* and *Sedition*, and attribute them to the *Impulſe* of his *Spirit*, as one of their *Preachers* hang'd for *Rebellion*, call'd the Strength and Number of his *Brethren* the *Rebels*, *the Lord's Power* and *Preſence*, and *the Strong Hand of the Lord*. But now it muſt be an *Infernal Gang*, whatever it is that does by *Deſire* or *Deſign*, or *Action*, endeavour the Good of the *Church* of *England*. Had they kept their *Toleration* with the *Diſcretion* that became them, and not made the *firſt Inſurrection*, we had heard nothing of *Noiſe* or *Tumult*, but, like Children, the *firſt Aggreſſor* after he is *baſled*, complains, and ſo they may, but they ought to carry home this *Advice*, to *ſtudy to be quiet and mind their own Buſineſs*, and give no Occaſion of *Rabbling* and *Confuſion*, then they will find their own *Liberty* the *more ſweet*, and give more Eaſe to their Neighbours, and then it is the beſt Time to *practiſe Chriſtianity*.

But

But is our Church *Ill ſtill?* Is ſhe recover'd of thoſe *Frights* and *Fears* ſhe labour'd under, when her *Miniſters* were drawn out of the *Temple* to *Confinement*, and from *ſounding an Alarm*, to be *enjoin'd Silence?* Was ſhe brought ſo low, that ſhe could not riſe? Did ſhe ſink or ſhrink in the *Day* of *Trial?* —— The *Church* cannot be *deſtroy'd*; ſhe may be refin'd by her *Sufferings*: Trials *waſte* not, but *purify*. The *Primitive Church* grew up under *Perſecution*; *ſo ſhall ours.* Her *Enemies* are *driven back as* Jordan, and their *Eyes* are *dazled*, as when they look upon *the Sun in its Strength*; all their *Weapons* form'd *againſt our* Zion *are render'd unproſperous.* The *Works* of our *Enemies* have encreas'd the *Friends* of our *Church*, and they only *light* the *Torches* that have *diſcover'd* their own *Villany.* They have done enough to make themſelves *fret* and *repine* at their own *Folly*; and now methinks they would do well to ſit down and repent, ſeeing the Miſchief they intended, ends in a Miſerable *Diſappointment*, and that not all, but has *fall'n upon themſelves*, that they are ready to be trod on as the *Mire* in the *Street!* But you may ſay, what better does the *Friends* of *Rebellion* deſerve? What better does the *Ringleaders* of *Sects*, and *Authors* of our *Diviſions?* If Man be

charitable to them, *God* will be *juſt*, ſo that Mans *Charity* without their own *Reformation*, and purpoſe *to do no more ſo wickedly*, will avail them nothing.

The *Cloud* is diſpell'd, the *Rain is over and gone*, we are not ſo much *hurt* as *alarm'd*. Nor has their *Rage undone us*, but *improv'd us*.

Vulnere vireſcit, Creſcit ſub pondere, Virtus.

Some that were before *faint-hearted*, will *now* turn *Hero's* for their *Queen*, *Church* and *Country*; they that have any of theſe ſingly, and not all of them, before their Eyes, ſhould endeavour to be better *Subjects*. They that *advanc'd* with *Terrour* have been *forc'd* to *retreat* with *Confuſion*, and now is the Time for the *Mourner* to be *comforted*, and for them that are *reſtrain'd* to be *enlarg'd* and *rewarded* Sevenfold into their Boſom. Upon the whole we may uſe the Expreſſion of *Joſeph* to his *Brethren*; *They meant it for Evil, but God meant it for Good.* God by this making his Kindneſs ſo ſurpriſing, ſo raviſhing and inexpreſſible, that the Heart muſt be miraculouſly hardened indeed upon which it works not. So the beſt *Providences* a great many times, at the firſt appear with moſt un-

unpleaſant and terrifying Aſpects, until as the *Sun* peeping out from a dark Cloud, it begins at laſt to ſcatter its Rays of Comfort. There are a great many *Brethren* like *Joſeph*'s, who can overlook not only the Bonds of Society, the Bonds of Conſcience, the Bonds of Religion, but even the Bonds of Blood and Birth to do themſelves a Kindneſs. And of ſuch Natures are *Diſſenters* in general. For what *Name* is more fit for them, than *Teols of the reſtleſs Enemy*, who is diſoblig'd to ſee the fair Progreſs of the Church; and therefore finding no better Way, attempts upon it with inteſtine *Diviſions*, and what he cannot do by open *Violence*, he ſeeks to do by ſowing *Tares*.

They having a mercileſs *Hatred* at us, and endeavouring the *Suppreſſion* of our *Miniſtry* (*ex ungue Leonem*, we may ſee the *Fate* of *all* in *one*) to ſweep all clean off the *Stage*, that the *Inheritace* might be theirs (as the fall'n *Angels* fell *down* becauſe of their *Aſpiration*) the more they endeavour'd it, the further are they from it. All their vain *Expectations* have fill'd their *Belly* with the *Eaſt Wind*, and now *Expectation* is become rather their *Torment* than their *Comfort*.

Our *Aim* muſt not be to pleaſe *Men*, to court, bow and whine for *Favour*: If *Mini-*

ſters were to do ſo, then muſt they ſuit themſelves to every *capricious* or *wicked wavering Humour*; they muſt not be ſo *changeable* as to be *ſelf-inconſiſtent* and *ſelf-condemn'd*, and ſo juſtly expos'd to the *Ignominy* of the *People* they have to deal with. It were *impoſſible* this Way to do *God* any Service, and ſo according to St. *Paul* to the *Church Miniſters* of *Galatia*, as he ſays of himſelf; *If I ſhould yet pleaſe Men, I ſhould not be the Servant of Chriſt*, Gal. 1. 10. *Men-Pleaſers* muſt vary and turn, and whirl about with the *Times*, and muſt counterfeit *Faces*, if they have no *true ones*, and ſuch cannot be *God's Servants*. *Church Miniſters* muſt *ſtand by the Profeſſion of their Faith without wavering*. And ſuch as do are only to be reckon'd the *Pillars of the Church*, which ſave it from *Ruin*, when others run and relinquiſh it, *that any may pull it down who will.*

And this is our *Triumph*, that the *Pillars of our Church* have ſtood *immoveable*, and *blunted the Arrows* that were darted againſt them, that the *Enemy* have ſpent their *Fury*, and are dropt down for very *Weakneſs*, exhauſted their *Spirits* unſucceſsfully. Now it is out of their *Power* to *prejudice* us, *if we will but mind our own Peace and Quiet and be zealous for our Intereſt, as they are for theirs.*

theirs. It is as plain as the *Sun*, that they are for no others *Intereſt* but *their own*; and for us to give them our *Labours*, and diffuſe our *Bounties* upon our *Enemy*, is to give him an *undoubted Power* to uſe us *baſely*. *Honour* is to be expected more when a *Man's Circumſtances* can *command* it, than when it is out of his *Power*. He can never much expect it from *Courteſy*. So let us never put that into their *Hands* which we can hardly get out again. We find that too much *Liberty* has ſuch bad *Influence* upon them, as makes their *Demands inſolent*, and gives them Room for their *Induſtry* to *plant* their *Schiſm*; that King *James* the *Firſt* finding what an *Uneaſineſs* they created in his *Reign*, threaten'd to *hurry them out of the Kingdom*. *Conſtantine* the Great alſo made ſevere Laws againſt *Diſſenters* of his Times; yet were there no Law againſt ſuch *Teachers*, ſuch *Blind Guides*, how careful ſhould they be of taking ſuch a *Courſe*, in *drawing aſide others, and loading them with their Guilt*. If it were reckoned of what *dangerous Conſequence* it is to the *People miſled* on the one Side, and to thoſe that *miſlead* on the other, *Men* that *thought of the World to come*, would make ſome other *good Uſe* of their *Time* and their *Reaſon*.

How-

However, while they are in the *Multitude* of their *Devices*, let us look well *to our Watch Tower*, and be active, ſuſpecting thoſe the more *frequently* from whom we had *former Miſchiefs*. The *Church* is a *Garden* that wants its noxious *Weeds* to be rooted out. It is a *dangerous Matter* to give its *Enemies* a free and kind *Reception*. Our known *Enemies* are not to be truſted *for what they pretend, the bloodieſt Intention having the faireſt Pretenſions*.

If we will take former *Proofs* they have taught us *Sagacity* enough to ſmell their *latent Deſigns*, and *Fortitude* enough to encounter *Baſeneſs*: Now that they have diſplay'd themſelves in their *true Colours*, they have learnt us more *Watchfulneſs* and *Obſervation*. They wanted an *Opportunity* to raze our *Church* from the *Foundation*, and to *drive our Miniſtry into Corners*, or give them (rather) an immediate Sentence into *Eternity*. Notwithſtanding of which our *Foundation* is ſo ſecure, that it cannot be ſhaken, while their *canting Ringleaders* may be under the melancholy *Expectation* of *Padlocks*, now that the *Scene is chang'd* and the *Sentence* of *Condemnation* is their own. They have given themſelves a *Name* that will live as long as their *Sect* does, have made conſiderable *Additions* to their

Infamy

Infamy, and in ſhort have made all *reaſonable Men ſenſible of it.*

It were to be wiſh'd there was no *Occaſion* for ſuch a *Subject*, but as the *Hue* and *Cry* is to be ſent after a *Robber*, there is a *Duty* in *diſcovering* and *diſcouraging Fanaticks*, ſo far as *Men* are ſuch. Whoſe *Conventicles* are the *Seminaries* out of which the *Warriors* againſt the *Throne* and *Church* proceed. Bp. *Hackett.*

For what is the Favouring of the *Doctrine* of *Reſiſtance*, but abetting of open *Enmity?* And argues People unwilling of any *Bounds* or *Limitations!* When People begin to *rival Soveraignty*, no *whining Expreſſions* are ſufficient to *darken the Secret.*

It is of a dangerous Conſequence without Doubt to communicate with ſuch People, ſeeing to aſſociate freely with obſtinate and irreclaimable *Schiſmaticks*, is the Way to looſe from our own *Congregations*; therefore it is ſafeſt to ſort with our own *Community*, and to *leave that Crew to wheedle and deceive one another.* Let us live in Cordial Love and true Friendſhip *among our ſelves*, and keep in a *compacted Body*, then ſhall we be the more ſolid and unſhaken; we are not bound to love our Ene-

mies

mies *ſo far as to put it in their Power to injure us.* We have good Reaſon to avoid ſuch *noiſy, troubleſome* and *obſtinate People*, and to mind them no further *than to keep them in their due Bounds and Limits*; which the more this is *done, the more peaceable we are like to live.*

What greater *Inducement* can all loyal and true *Churchmen* have to quit themſelves both like *Men* and *Chriſtians*, than this? Having been ſufficiently alarm'd and awaken'd by them, *Let us ſtand up for our moſt gracious Queen and Sovereign, diſclaim Reſiſtance as a Damnable and Popiſh Doctrine, maintain Non-Reſiſtance as a Doctrine of Peace and Order, in Times of ſo much Delight and Sweetneſs, as our preſent Reign affords us. Let us alſo live and die in the faithful and conſtant Communion of our Holy Church, follow her Directions, practice her Decencies, and whatever leads to ſubſtantial Piety and Religion. Not contenting our ſelves to whine without Sincerity, and approach God with our Lips when our Hearts are at a Diſtance; but with that Reverence and Godly Fear that becomes the Devotees of ſo awful a Majeſty; not rudely, paying more Reſpect to a Mortal, than to the God of the Spirits of all Fleſh, but falling low before his Foot-Stool, with the humbleſt Submiſſion, centring all our Happineſs in Acceſs to his Divine Majeſty, which is of his infinite Mercy. Delighting above all things in thoſe Heavenly Exerciſes, which may at laſt bring us to the bleſſed Habitations, which our Saviour has purchas'd; in the pious Expectation of which, whoever ſerve him not, as* for us and our Church Communion, let us ſerve the Lord.

FINIS.

B L